

## RELIGION AND SOCIAL POLICY

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ments which menaced the established order, and alert to suppress them.

Take but degree away, untune that string,  
And, hark, what discord follows ! . « »  
Force should be right; or rather, right and wrong  
(Between whose endless jar justice resides)  
Should lose then\* names, and so should justice too.  
Then every thing includes itself in power.  
Power into will, will into appetite ;  
And appetite, an universal wolf,  
So doubly seconded with will and power.  
Must make perforce an universal prey,  
And, last, eat up himself.

In spite of the swift expansion of commerce in the latter part of the century, the words of Ulysses continued for long to express the official attitude.

The practical application of such conceptions was an elaborate system of what might be called, to use a modern analogy, " controls." Wages, the movement of labour, the entry into a trade, dealings in grain and in wool, methods of cultivation, methods of manufacture, foreign exchange business, rates of interest—all are controlled, partly by Statute, but still more by the administrative activity of the Council. In theory, nothing is too small or too great to escape the eyes of an omniscient State. Does a landowner take advantage of the ignorance of peasants and the uncertainty of the law to enclose commons or evict copyholders ? The Council, while protesting that it does not intend to

hinder him from asserting his rights at  
common law,  
will intervene to stop gross cases of  
oppression, to  
prevent poor men from being made the  
victims of legal  
chicanery and intimidation, to settle  
disputes by  
common sense and moral pressure, to  
remind the  
aggressor that he is bound " rather to  
consider what  
is "agreeable . , \* to the use of this State  
and for the  
good of the comon wealthe, than to seeke  
the utter-  
most advantage that a landlord for his  
particular